

Shi’a of Ali and their appraisal

Work file: shia_of_ali_appraisal.pdf
Project: Answering-Ansar.org Articles

Revisions:

No.	Date	Author	Description	Review Info
1.0.0	01.07.2005	Answering-Ansar.org	Created	

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1. Introduction

Refutation of "The Shi'ah as mentioned in the Quran" by Islamweb.com

YUSUFALI: And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you, and has imposed no difficulties on you in religion; it is the cult of your father Abraham. It is He Who has named you Muslims, both before and in this (Revelation); that the Messenger may be a witness for you, and ye be witnesses for mankind! So establish regular Prayer, give regular Charity, and hold fast to Allah! He is your Protector - the Best to protect and the Best to help!
Al-Qur'an, Surah 22 Ayah 78

In this verse Allah (swt) is making reference that he has named the people as Muslims. And that this verse refers to the lineage of Ibraheem (as) specifically, hence the term 'Abee Kum' is used, which clearly implies that not all Muslims are the children of Ibraheem (as). We are Muslims because we are adherents to the Shari'ah of Ibraheem (as) (True Path). Unfortunately when we witness the state of current Muslims we see them suffering everywhere, and they are divided in all manners of factions and divisions. We have the guarantee of Allah (swt) that the religion would remain firm, which means that the true form of Islam must be present as well. Though searching it can be difficult, still it is incumbent on us all to locate that true path of guidance.

When one is searching for the truth, one encounters many sorts of problems, but it is not impossible to overcome such challenging problems. All we need is to see if Islam is indeed the firm and true religion, if so, then the key principles of Deen must always be present alongside it. When we analyse Islamic history it becomes clear that that the main schools of thought are just two:

1. Sunni
2. Shi'a

Other than these Sects the signs of the other schools were nowhere to be seen during the era of the Sahaba and Tabi'een. This means out of these two Sects one of them must be on the right path. When we wish to analyse the formations of these Sects the first thing that is looked at is where do these names originate from. The Qur'an makes no reference to Ahl'ul Sunnah wa al Jamaah, nor can we find this term from Hadeeth. On the other hand we see that the term Shi'a is used at numerous places in the Qur'an. In addition to that, Ahadeeth also make reference to the Shi'a.

The Shi'a are exclusive beneficiaries of having their name mentioned in the Qur'an and Hadeeth. The other Sects have not been bestowed with this honour. This is our claim and we are confident that no one can refute it. Unfortunately despite this, some of our opponents have sought to vigorously prove their Sect's correctness from the Qur'an whilst attacking the Shi'a simultaneously. Alhamdolillah they have always failed in their efforts. Islamweb.com has sought to make a contribution via their outstanding article (which stands out of the bounds of logic and sanity) **'The Shi'ah as mentioned in the Quran'**. The article can be located here:

Islamicweb.com: The Shi'ah as mentioned in the Quran - (Cached)

The Nasibi author tried to show his genius by citing those Qur'anic verses wherein the word Shi'a has been mentioned negatively and then brilliantly applying the meanings to proves that the Shi'a are Kaafirs. We will Inshallah expose the lies of this Nasibi and show him the errors of his way by proving the appraisal of the Shi'a of 'Ali (as) in the Qur'an and Hadeeth.

2. The term Shi'a as mentioned in the Quran

2.1 The definition of Shi'a

The term Shi'a has been used on countless occasions in the Qur'an, Hadeeth and the books of history.

The literal meaning of Shi'a; The scholars of Arabic lexicon via two methods:

1. The literal meaning of Shi'a
2. The Arabic meaning to which the term is commonly associated

2.2 The literal meaning

1. al Qamoos page 322 letter Sheen
2. Mufaridaat al Qur'an Volume 1 page 563, Urdu translation by Abdullah Firazpuri
3. Tafseer Ma'arif ul Qur'an Volume 5 page 273, by Mufti Muhammad Sha'afi commentary of verse 10 of Surah Hajr
4. Muqaddimah by Ibn Khaldun [Urdu translation b Maulana Raghab] page 196

al Qamoos:

"Shi'a refers to the helper of another"

Mufaridaat al Qur'an:

"Amongst the followers [Shi'a] of Nuh was Ibrahim"

Tafseer Ma'arif ul Qur'an:

"The plural of al Shi'i is Shi'a which means to follow and support someone".

Muqaddimah:

"Shi'a refers to a follower"

Comment

Whilst on its own, the term Shi'a means very little and doesn't have any positive or negative meaning literally, when this word is used for a particular individual who is linked to a group that is led by a person of high moral excellence, then certainly the individual would benefit from it and will have the morals that the leader possesses, whom he follows, and to whom he is linked. Alternatively when a Leader is a man of ill repute / bad character, his adherents will likewise be frowned upon.

2.3 The Nasibi author's intentional misuse of the literal meaning to declare the Shi'a of 'Ali (as) to be Kaafirs

In the Qur'an, the term Shi'a has been used on several occasions in the context of groups, on some occasions negatively, and it is these verses that the Nasibi author picked up on.

Let us analyse his opening shot in his magnificent article:

Islamicweb.com states:
The word Shia, Shiah, Shiite, or Shi'ah was used many times in the Holy Quran. It means sect or band but it mostly has a negative meaning. Let's see: **"As for those who divide their religion and break up into sects (Shiites), you have no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did."** (6:159) In this verse, God warns us not to divide ourselves into Shiites and declare people who do so as people who don't belong to the prophet Muhammad (p).

Comment

Whilst there is no doubt that the term Shi'a used in this verse means to split into Sects, that is indeed the literal meaning but no logical person can use this to concluded that this is the exclusive term for the Kuffar and Mushrikeen. If we are to apply this approach then we should point out to the Nasibi author that the word 'Deen' is also used for the Kaafirs in the same verse, so is the word Deen also unacceptable (God forbid)?

In the Quran the terms 'Ummat' and 'Millat' have also been used for past nations and for the nation of hell, does that mean that these terms are also not allowed for Muslims to use?

We read the word 'Ummat' has been used for the people of hell fire in Quran.

He will say: Enter into fire among the nations that have passed away before you from among jinn and men; whenever a nation (Ummat) shall enter, it shall curse its sister, until when they have all come up with one another into it; the last of them shall say with regard to the foremost of them: Our Lord! these led us astray therefore give them a double chastisement of the fire. He will say: Every one shall have double but you do not know.
Quran 7:38

But Quran also informs us about the prayers of Prophet Ibrahim [as] and Ismail [as] wherein they used word Ummat:

And when Ibrahim and Ismail raised the foundations of the House: Our Lord! accept from us; surely Thou art the Hearing, the Knowing:
Our Lord! and make us both submissive to Thee and (raise) from our offspring a nation (Ummat) submitting to Thee, and show us our ways of devotion and turn to

us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful.
Quran 2: 217-128

There are numerous terms that have been used for the pagans, Christians and Jews, in this Glorious Book, are all of these terms condemnable?

Any logical, rational and sane person will have to accept that the usage of term 'Shi'a' for Jews, Christians and Pagans (specifically) is wrong and baseless.

If its just about the arguments for the sake of arguments, and keeping in view the approach, attitude and pattern of this Nasibi, if we say that the words even used occasionally for the misguided is a term that should generate hate and should be completely abandoned, then would the Salafis (known as Ahl'ul Hadeeth) kindly shed some light on the below on Surah Luqman, verse 6:

"YUSUFALI: But there are, among men, those who purchase idle tales, without knowledge (or meaning), to mislead (men) from the Path of Allah and throw ridicule (on the Path): for such there will be a Humiliating Penalty."

This Nasibi author should know the term Hadeeth has been associated with misguidance, so where has the term Ahl'ul Hadeeth come from? Nasibis should either stop calling themselves Ahl'ul Hadeeth or remove this rubbish article from their site.

Also in the Qur'an, the term Aima has been used for misguided people as well.

In Surah Qasas, verses 41 - 42, the following is said about Kufr Imams:

"And we declared them Imams who invite you to Hell fire, and on the Day of Resurrection they shall not be helped. And we caused to be followed in this world by a curse; and on the Day of Resurrection they shall be of the loathed ones".

The Salafis clearly need to abandon those with the title Imam, starting with their Imam Muhammad Ismael Bukhari, and the other Imams.

Islamicweb.com states:
"Say: "He has power to send calamities on you, from above and below, or to cover you with confusion in party strife (make you Shiites), giving you a taste of mutual vengeance - each from the other." See how We explain the Signs by various (symbols); that they may understand." (6:65) In this verse, God warns us that he can let us become Shiites as a great punishment to us. **"Turn you in repentance to Him, and fear Him: establish regular prayers, and be not you among those who join gods with Allah, those who splite up their religion, and become (mere) Sects (Shiites), each party rejoicing in that which is with itself!"** (30:31-32) In this verse, God associates the word Shiites with polytheist pagans who join gods with Allah!

"Then shall We certainly drag out from every sect (Shiites) all those who were worst in obstinate rebellion against (Allah) Most Gracious." (Qur'an Mariam:69)

In this verse, God associates the word Shiites with those who are worst in obstinate rebellion against Him.

"Truly Pharaoh elated himself in the land and broke up its people into sections (Shiites), depressing a small group among them: their sons he slew, but he kept alive their females: for he was indeed a maker of mischief." (28:4)

As far as Pharaoh is concerned, he proclaimed himself to be god. He divided his people into groups and parties so that he will be able to rule them easily. Each group is called Shi'ah.

Summary of the Nasibi's conclusion

So this Nasibi basically is saying that the term Shi'a is used for the adherents of Pharaoh, rebels, polytheists and Hell Bound. We have already disproved this false approach by citing the first verse. Whilst the term Shi'a is expressed in the Qur'an, what this Nasibi author needs to recognise, whilst the terms Sunni, Ahl'ul Sunnah wa al Jamaah, Salafi and Ahl'ul Hadeeth are mentioned nowhere in the Qur'an. Any sect that has no mention in the Qur'an cannot be the saved one, since Allah (swt) did not revel any such terms in the Qur'an. The truth lies with that Sect that Allah (swt) refers to in the Qur'an in a positive manner, Alhamdolillah other than the Shi'a no other Sect can rely on any Qur'anic evidence.

2.4 The common usage of the term Shi'a

1. al Nihaya volume 2 page 519 by Ibn Atheer
2. Lisan al Arab Volume 2 page 189 letter Sheen
3. al Qamoos page 322 letter Sheen
4. Muntahy al Arab Volume 2 page 666 latter Sheen
5. Darr al Maarif Volume 5 page 424 letter Sheen
6. Islamic Encyclopaedia Volume 2 page 443
7. Qaydh al Lughuth page 618
8. Furungee Safa Volume 3 page 204
9. al Mihal wa al Nihal Volume 1 page 234
10. Sharh Muwaqif page 752 Dhikr Fiqha

11. Sharh Maqasid Volume 2 page 297
12. Jami'a al Saul Volume 2 page 220
13. Sharh Aqaid Nafsee page 108
14. Sharh Fiqh Akbar page 147
15. al Ghunyat al Talibeen page 82
16. al Munjhad page 423, Shi'ah
17. Lughaat aul Hadeeth, by Maulana Waheedudeen Zaman Volume 2 page 162, the letter Sheen

al Nihaya:

"Shi'a refers to those people that have associated their aqeedah with 'Ali ibn Abi Talib and his household, this word has become associated with these people"

Lisan:

"Shi'a refers to those people that have their aqeedah with 'Ali ibn Abi Talib and his household, to the point that this term has become specifically associated with them"

Darr al Maarif:

"Shi'a refers to the lovers of 'Ali. They believe that Imamate is restricted to the family of 'Ali"

Islamic Encyclopaedia:

"Shi'a is a big Islamic Sect from amongst the Sects they believe that after the Prophet (s), 'Ali was the immediate successor and after him Imamate was the exclusive right of his family"

al Qamoos:

"The term has become commonly associated with those that have their aqeedah with 'Ali and his family, it is their specific name"

Sharh Muwaqif:

"One Sect from amongst the Islamic Sects is the Shi'a they follow Hadhrath 'Ali and have their aqeedah with him, they deem the leaders after the Prophet to be 'Ali, and believe that Imamate is restricted to his descendants"

al Mihal:

"Shi'a are those who follow 'Ali, they believe that after the death of the Prophet (s) the rightful Imam was 'Ali".

Sharh Fiqh Akbar:

"Shi'a believe after the death of the Prophet (s) the rightful Imam was 'Ali".

Sharh Aqaid Nafsee:

"Shi'a believe after the death of the Prophet (s) the rightful Imam was 'Ali, then Hasan and Husayn up till Mahdi"

Al Munjudh:

"The Shi'a of any person is he who will help him and follow him, the plural of Shia or Ashi'a. The word is generally used for more than one it can be used for masculine and feminine tens? In this day and age it has become exclusively associated with those who love 'Ali and his household, although it has become their specific name, the literal meaning of Shi'a is Sect".

Lughaat ul Hadeeth:

"In principles Shi'a refers to a group. In this day and age it refers to those that love 'Ali and his descendants"
Lughaat al Hadeeth, Vol 2 page 162, letter 'Sheen', published by Mir Muhammad Kutub Khana Karachi

Comment

Verily the definition of Shi'a may indeed mean party, but in Islamic terminology it is associated with those that love 'Ali (as) and deem him the rightful Imam, and believe in his infallible descendants after him. They have taken these teaching from the Qur'an and Sunnah of the Prophet (s).

2.5 Shi'a refers to the lovers of 'Ali, and came about in 37 Hijri

The highly respected Sunni scholar Al Muhaddith Shah 'Abd al-'Aziz Dehlavi in his discussion of Hadeeth relating to Ali and his Shi'a writes:

"The title Shi'a was first given to those Muhajireen and Ansar who gave allegiance (bay'ah) to Ali (may Allah enlighten his face). They were his steadfast faithful followers during his (Ali's) caliphate. They remained close to him, they always fought his enemies, and kept on following Ali's commands and prohibitions. The true Shi'a are these who came in 37 Hijri"
Tuhfa Ithna Ashari (Urdu) page 27, published in Karachi

Note: 37 Hijri -the year Imam Ali (as) fought Mu'awiya at Sifeen.

The reference proves that the term 'Ahl 'ul Sunnah wa al Jamaah' was conceived later, after 37 Hijri. Although we believe that the title Shi'a goes back before this date, as this book is a 'revered anti Shi'a masterpiece', we will gladly accept this definition. Dehlavi states that the first Shi'a were the Muhajirun and Ansar, in other words they were the Prophet (s)'s Sahaba who sided with Ali (as) against Mu'awiya.

Now let us break down that definition in to point form. The Shi'a were those who:

- Pledged their allegiance to Ali (as)
- Remained close to him
- Followed his orders
- Fought his enemies

Alhamdullillah that is exactly the same definition of the Shi'a today. All the above attributes of the Shi'a then, are still inherent in the Shi'a today. When the Sahaba were Shi'a then this Nasibi author should have been ashamed for proving Shi'as misguided Kaafirs through Verses. By doing this, this Nasibi author has attacked the Sahaba he venerates; after all if the term Shi'a from Qur'an refers to negative terms such as *'adherents of Pharaoh, rebels, polytheists and Hell Bound'*, did the Shi'a Sahaba possess all of these attributes? Clearly an author from a site that professes undying love for the Sahaba should have some shame. The Nasibi has unwittingly heaped Kufr Fatwas on thousands of Prophetic companions!

2.6 Nasibis changed their name to Ahl'ul Sunnah wa al Jamaah at about 40 Hijri

According to Shah Abdul Aziz:

"It should be known that the initial Shi'as (who are the Sunnis and the Tafdiliyyah) in old days were known as Shi'as. When the Ghulat and the Rawafid Zaydiyyah and Ismailiyyah used the name for themselves, Sunnis and Tafdiliyyah did not like this name for themselves and so they took the name of Ahlu's-Sunnah wa l Jamaah."
1. Tuhfa Ithna Ashari, Nawalkishor Press, Lucknow, n.d; pp. 4, 11, 59
2. Tuhfa Ithna Ashari (Urdu) page 19, published in Karachi

This proves that the Sunni Sect originally kept the name Shi'a, and they changed it later on to Ahl'ul Sunnah wa al Jamaah. The Shah displayed dishonesty with regard to the reasons for the change. If a good man is called Abdullah and then he finds out a bad person called Abdullah, he won't change his name. Whilst according to Dehlavi this second group named itself Ahl'ul Sunnah at about 150 AH (following Zaid bin Ali (as)'s martyrdom) it is interesting that their ideology existed long before that. What ideology was that? Well let us see the comments of Mulla 'Ali Qari:

"The belief in the eyes of Ahl'ul Sunnah and Muttazalis is that the duty to appoint an Imam is a duty of the public. In terms of hadith and logic this is a duty of the public. In accordance with this belief, there is a hadith in Sahih Muslim, narrated by Abdullah ibne Umar 'He who dies without giving bayah to an Imam dies the death of one belonging to the days of jahiliyya'. This is why the Sahaba viewed the appointment of the Imam as so important that they preferred it to attending the Prophet's funeral, because the Muslims need an Imam so that orders can be made on Jihad, and so that Islamic Laws can be implemented"
Sharra Fiqa Akbar, by Mulla Ali Qari, p 175 (publishers Muhammad Saeed and son, Qur'an Muhalla

The foundation stone of Sunni aqeedah is set out here. The Imam is appointed by the public, individual character is of no relevance. Once ijma takes place, the khalifa is the legitimate Head of State. Once the people give bayya to the khalifa, ijma is obtained hence the 'Jama'ah'. So when did we have the first declaration of this Jama'ah? This concept developed from the Shi'a of Uthman, when their Imam Mu'awiyah used his legendary intimidation to take the reigns of power he declared the year to the year of Jama'ah when the people gathered under the single leader. As evidence we will cite Tareekh Khamees Volume 2 page 290:

"When Mu'awiyah and Hasan stopped fighting, and made peace, Mu'awiyah entered Kufah, and declared it the year of Jamaah".

al-Tabari recorded that:

"Sajah remained with Banu Taghlib until Mu'awiya transferred them in his days on the "year of the union (al-Jama'ah)". When the people of Iraq agreed [to recognize]

Mu'awiyah [as caliph] after Ali, Mu'awiyah took to expelling from al-Kufa those who had been vehement in the cause of Ali, and to settle in their homes those people of Syria and al-Basrah and the Jazirah who were most vehement in his own cause; it was they who were called the "transfers" in the garrison towns"

[The translator of the work writes in reference to the year of the union as follows:] Aam al-Jama'ah the year 40 A.H/A.D 660-661, so called because the Muslim Community came together in recognizing Mu'awiyah, ending the political division of the first civil war. Pace Caetani, 648; see Abu Zahra al-Damishqi, Tarikh, 188 (no. 101) and 190 (no. 105)
History of al-Tabari, English version, v10, p97

Jalaluddin al-Suyuti mentions this very fact, with the utmost clarity in his work, History of the Caliphs (Tarikh ul Khulafa) with the following words:

al-Dhahabi says that Ka'ab died before Mu'awiyah was made caliph, and that Ka'ab was right in what he said, for Mu'awiyah continued for twenty years, and none of the princes of the earth contended with him, unlike others who came after him, for they had opponents and portions of their dominions passed out of their sway. Mu'awiyah went forth against Ali as has preceded, and assumed the title of Caliph. Then he marched against al-Hasan, who abdicated in his favour. He therefore became firmly established in his Caliphate from Rabi'ul Akhir or Jamadi al-Awwal 41 AH. The year was therefore called the Year of the Union (al-Jama'ah), on account of the gathering of the people under one Caliph. During this year Mu'awiyah appointed Marwan Ibn al-Hakam over Medina.
History of the Caliphs, by Jalaluddin al-Suyuti, English version, p204 (Chapter of Mu'awiyah Ibn Abi Sufyan)

In Tuhfa, Shah Abdul Aziz also refer Sunnis as Ahl'ul Sunnah wa al Jamaah. 'Sunn' commonly means 'year', the term Sunni comes from it. The rebellious group were those who in the year 40 Hijri unanimously endorsed the Khilafath of Mu'awiyah ibn Hind, and then changed their name to Ahl'ul Sunnah wa al Jamaah. After that the influence of Mu'awiyah loving and Yazeed pruning led them developing into Nasibis [Nawasib].

2.7 The term Shi'a is so blessed that Allah (swt) uses this term for Prophet Ibraheem (as)

The Nasibi author vigorously asserted in the introduction of his article:

Islamicweb.com states:
The word Shia, Shiah, Shiite, or Shi'ah was used many times in the Holy Quran. It means sect or band but it mostly has a negative meaning.

The Nasibi has himself admitted that 'it mostly has a negative meaning'. Through this admission at least he has acknowledged that it cannot automatically be equated with something bad, this being the case why has he only focussed on the negative usage of Shi'a to prove his point? His failure to cite the positive usage of Shi'a serves as evidence that this follower of Mu'awiya is adhering to shameless dishonestly in order to prove his point. Had this Nasibi possessed even an ounce of integrity he would have also mentioned the fact that the same term that 'mostly has a negative meaning' has been used in a positive light by Allah (swt) while referring to His blessed Prophets.

The concept of Shari'a was first propagated by Hadhrath Nuh (as). The followers of Hadhrath

Nuh (as) were referred to as Shi'a. This is clear from the fact that we read when referring to Hadhrath Ibraheem (as) Allah (swt) says that he was following the religion of Hadhrath Nuh (as).

We read in Surah as Saffat verse 83:

"Verily Ibraheem was a Shi'a of Nuh".

The Deobandi scholar Mufti Muhammad Shaafi in his commentary of this verse in his Tafseer Maarif ul Qur'an Volume 7 page 447 states:

"Shi'a in Arabic means that groups whose core beliefs are based upon the teachings of another, in this case it refers to the fact that Hadhrath Ibraheem (as) was a follower of his predecessor Nuh (as)"

Similarly Deobandi bulwarks Shah Rafiudeen and Maulana Waheedudeen Zaman in their combined commentaries, published as Tafseer Ashraf under this verse have their explanation of Shi'a as 'follower' and the other 'follower of a way'. Shams'ul Hind Hafiz Nazeer Ahmed in his transliteration of the Qur'an page 1340 defines Shi'a as *'Follower of a path'*.

The Prophet (s) was likewise from the people of Ibraheem, that is because Allah (swt) says in Surah al Baqarah verse 134:

"They say: "Become Jews or Christians and you would be guided (To salvation)." Say No (I would rather) follow the Religion of Abraham"

Therefore this means that Hadhrath Muhammad (saww) was a Shi'a of Hadhrath Ibraheem (as) - who was a Shi'a of Hadhrath Nuh (as). The term Shi'a, should therefore not be viewed with hostility rather previous Prophets and their adherents were Shi'a.

We appeal to justice. We will all have to answer our Creator one day. The term Nabi is a pure esteemed word. When Allah (swt) refers to one Nabi as a Shi'a can you only imagine how pure that name must be in the eyes of Allah (swt), and how pure are those who call themselves by this name? One should also point out that we are not referring to an ordinary Nabi here, the infallible Prophet being referred to, is the one whom Allah (swt) refers to as 'Khaleel'. The Nasibi author cites verses that associate the term Shi'a with Kaafirs to prove that today's adherents of Maula 'Ali (as) are Kafirs, we will ask this product of Halala two questions:

1. What right do you have to make such a conclusion when Prophet Ibraheem (as) is referred to as the Shi'a of Nuh (as)?'

2. Why would Allah (swt) associate this term with his Prophets, while this Nasibi author claims that the term is related to Kaafirs and the people of Hell fire?

Is this Nasibi not insulting the Prophets in the process?

We leave it to those with open minds, one can either accept the pure word that Allah (swt) links positively to Prophet Ibraheem (as) or accept this Nasibi author's dishonest usage of Qur'anic verses which seems to suggest that the term Shi'a is always used in a negative manner.

2.8 The adherent of Musa (as) was also a Shi'a

"And he entered the City at a time when its people were not watching: and he found there two men fighting, - one of his Shi'a, and the other, of his enemies".
Quran 28:15

In this verse, Hadhrath Musa (as)'s party are referred to as Shi'a because Hadhrath Musa (as) was Shi'a. His followers were Shi'a as declared by the Holy Qur'an. This fact is acknowledged by the scholars of Ahl'ul Sunnah.

We read in Tafsir Baydhawi Volume 4 page 125 (Publised in Egypt):

"One was his Shi'a in others, one that followed his path".

Allamah Farah Baghawi in his "Mu'allim ul Tanzil" Volume 3 page 175 (India, Bombay edition) writes:

"The fighter was a Shi'a - a momin, his enemy was a Kaffir".

The Deobandi scholar Mufti Muhammad Shaafi in his commentary of this verse in his Tafseer Maarif ul Qur'an Volume 6 page 622 states:

"This was a time when Musa (as) began Prophethood and the truth, and people began to follow him, they were his Followers [Tabieen) and the word 'min Shi'ath' refers to this".

Comment

The comments of this esteemed Deobandi Mullah confirm that the followers of Prophet Musa (as) were called his 'Shi'a'. We appeal to justice one who fights an enemy is a friend; we can conclude that Allah (swt) has deemed the friend of a Prophet (s) to be a Shi'a.

The Qur'an refers to Prophet Ibraheem (as) as a Shi'a. We appeal to this Nasibi cut and paste author, God forbid was he (Hadhrat Ibraheem [as]) also a rebellious, Hell bound adherent of Pharoah? If in accordance with the verse cited by this Nasibi the Shi'a of 'Ali are , Hell bound adherent of Pharaoh, then why did the Salaf and Tabieen call themselves Shi'a. Were they ignorant of the verses cited by this Nasibi author?

3. The term Shi'a as mentioned in Prophetic Hadeeth

3.1 The Prophet (s) guaranteed Paradise for the Shi'a of 'Ali (as)

We will evidence this from the following esteemed Sunni wires:

1. Sawaiq al Muhriqah page 519 Fadail Ahl'ul bayt
2. Kanzul Dhaqaiq page 149, the letter Sheen
3. Nur al Absar page 78 Fadail Manaqib 'Ali
4. Kafaya al Muttalib fee manaqib 'Ali ibn Abi Talib page 246
5. Arjahu 'l Matalib page 80, Chapter 2
6. Tadhkirathul Khawwas al Ummah Chapter 2 page 31
7. Manaqib Khawarzmi Part 9 page 62
8. Faraid al Simtayn Chapter 31 page 152
9. Tareekh Madeena wa Dimishiq page 442
10. Manaqib Ibn Maghazali page 293-284
11. Maqathil Husayn page 3
12. Fusl al Muhimma page 123
13. Ahsaf al Ragibeen page 158
14. Dhukhayir al Uqba page 90
15. Tafseer Fathul Qadeer Volume 5 page 424
16. Tafseer Durre Manthur Volume 6 page 379 (Cairo edition)
17. Tafseer Tabari Chapter 3, Surah al Bayana
18. Kanz al Ummal Volume 6 page 403

It is in praise of the Shi'a of Ali that Allah (swt) sent down the following revelation:

"Those who believe and do righteous deeds are the best of the creatures. Their reward from their Lord shall be everlasting gardens, below which flow rivers, they will abide there forever. Well pleased is God with them and they are well pleased with Him"
Quran 98:7

Muhammad bin Ali narrates in Tafsir ibne Jarir, Volume 33 page 146 (Cairo edition) that the Prophet (saww) said:

"The best of creations are you Ali and your Shi'as".

Tafseer Durre Manthur

Jalaladin Suyuti, (849 - 911 AH) is one of the highest ranking Sunni scholars of all times. In his commentary of this verse, he records through 3 Isnaad (chains) of narrators that the Prophet

(saww) told his companions that the verse referred to Ali and his Shia. Hadhrath Ali narrates in Tafsir Durre Mansur, Volume 6 page 379 (Cairo edition) "Have you not heard this verse:

"Their reward from their Lord shall be everlasting gardens, below which flow rivers, they will abide there forever"? This verse refers to you and your Shi'a, I promise you that I will meet you at the Fountain of Kawthur".

Online Tafseer Dure Manthur:
http://www.al-eman.com/Islamlib/viewchp.asp?BID=248&CID=545#s2 - (Cached)

The 3 Sahaba who narrated this Hadeeth are (1) Ali (as) himself (2) Jabir bin Abdullah Ansari (ra) (3) Abdullah ibne Abbas (ra). They are acknowledged by the majority school as truthful narrators of Hadeeth. Had this been in a Shi'a book, our opponents would have deemed it a forgery, but it's presence in their own books has perplexed the minds of many of their scholars. There are no Hadeeth in which the Prophet (saaws) guaranteed paradise for a specific Sahabi and his followers, with the sole exception of Ali (as) and his Shi'a. Other Sunni scholars have also recorded this Hadeeth from Jabir bin Abdullah Ansari in their commentaries of the above verse.

Hadhrath Abdullah Ibn Abbas narrates:

"that when this verse descended the Prophet (s) Ali you and your Shi'a will be joyful on the Day of Judgement"
ibid. Jalaladin Suyuti

Ahmad ibn Hajr al Makki quotes from Imam Dar Qatany in his al Sawaiq al Muhriqah page 159 (Cairo edition):

"O Abul Hasan you and your Shi'a will attain paradise".

We appeal for justice as we have cited 18 Sunni works that records that Maula 'Ali (as) and his Shi'a will enter Paradise. If Nasibi raise any objection to these traditions we would then ask: 'what forced your great Ulema to coin a tradition confirming Paradise for 'Ali (as) and his Shi'a, and why did your Ulema support and interpret this Hadeeth in favour of the Ahl'ul Sunnah'? Why did you Ulema try to say that the real Shia are Ahl'ul Sunnah?

3.2 The Shi'a of 'Ali will be successful on the Day of Judgement

We read in Kafaya al Muttalib fee manaqib 'Ali ibn Abi Talib page 246:

"Jabir narrates we approached the Prophet (s) and Hadhrath 'Ali arrived. The Prophet (s) then said 'Your brother is coming towards me', he then raised his hands in the direction of the Kaaba and said 'I swear by He who control my life, 'Ali and his Shi'a will be successful on the Day of Judgement".

3.3 Our challenge to our Nasibi opponents

We challenge the author of this article and the rest of his Nasibi brethren who stoke up anti Shi'a hostility wherever their filthy beards take them, to show us from your Saha Sittah any Hadeeth of the Prophet (s) wherein he had guaranteed Paradise for Abu Bakr, Umar, Uthman, Mu'awiyah ALONGWITH their respective followers such as they will be successful on the Day of Judgement. If you can't locate such a Hadeeth then the better approach would be to leave these individuals since their example is like of that beggar who enters a home asking for food and ends up occupying the house.

3.4 'Ali and his Shi'a will meet at the fountain of Kauthar

We read in Manaqib Khawarzmi:

"'Ali narrates 'The Prophet told me, you and your Shi'a will meet me at the Fountain of Kauthar"

Comment

We appeal to these Nasibi Mullahs, you keep on raising the issue of the Sahaba, these personalities will meet at the Fountain of Kauthar, whilst according to Sahih al Bukhari, Bab ul Haudh, the vast bulk of Sahaba will be driven away from it, evidence from this Hadith narrated by none other than Abu Huraira:

The Prophet said, "While I was sleeping, a group (of my followers were brought close to me), and when I recognized them, a man (an angel) came out from amongst (us) me and them, he said (to them), 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allah' I asked, 'What is wrong with them?' He said, 'They turned apostate as renegades after you left.' Then behold! (Another) group (of my followers) were brought close to me, and when I recognized them, a man (an angel) came out from (me and them) he said (to them); 'Come along.' I asked, 'Where?' He said, 'To the (Hell) Fire, by Allah.' I asked, 'What is wrong with them?' He said, 'They turned apostate as renegades after you left.' So I did not see anyone of them escaping except a few who were like camels without a shepherd".
Sahih Bukhari, Hadith no: 8.587

Compare their fate with that of the Shi'a of Maula 'Ali (as), who will meet Prophet (s) at the Fountain, anyone with sense would see that the better approach would be to join the ranks of the Shi'a of 'Ai (as) and abandon the ranks of those Sahaba who went astray.

3.5 Hadhrath 'Ali and his Shi'a are the best of all creations

We read in Tafseer Tabari:

"Hadhrath Muhammad bin 'Ali narrates 'those people that are the best of creations', the Prophet (s) narrates 'O 'Ali this refers to you and your Shi'a"

We challenge these Nasibis who have made it their sole objective to chant slogans of the Sahaba. You Nasibis deem Abu Bakr, Umar, Uthman and Mu'awiya to be the best of creations, but unfortunately when we read your own camps commentaries of this verse we see that they are not included in this verse, sadly your ijmaa' (consensus) of them being included in the verse, has no base when we analyse the Tafseer and Hadeeth commentaries of this verse, we suggest that you humbly acknowledge defeat!

3.6 The Shi'a of Ali will be forgiven on the Day of Judgement

We read in Sawaiq al Muhirqah:

"The Prophet (s) said 'O 'Ali, Allah has forgiven you, and your family and their family, and your Shi'a and their friends, I am conveying this good news to you".

3.7 Allah is pleased with the Shia of Ali [as] and angry at his enemies

Ibn Hajr narrates from Ali [as] in Sawaiq al Muhriqah:

"Holy Prophet [s] said to Ali [as]: "O Ali! You will come infront of Allah. And your Shia will be pleased and liked (favourite) and your enemies will be tied up infront on him in anger." And then Ali placed his hands behind his head on his neck to demonstrate in the manner his enemies will be tied up."
Sawaiq al Muhirqah, page 519 (published in Faisalabad, Pakistan)

3.8 The Shi'a will enter Heaven with the Prophet (saww), Hadhrath Ali (as) and the pure Imams

Ibn Hajr records this tradition from Imam Ahmed:

Holy Prophet [s] said to Hadhrat Ali [as]: "Are you not pleased with it that you will enter the heaven with Me, Hasan and Hussein and our descendents will follow us and our wives will follow our descendents and our Shi'a will be to the left and right of us".
Sawaiq al Muhirqah, page 541 (published in Faisalabad, Pakistan)

IbnHajr records a similar narration from Imam Tabrani also, though he declares the narration having a weak chain, still he himself strengthens the narration with support of the narration from Ibn-e-Abbas.

3.9 Seventy thousand Shi'as will enter Heaven without any questioning

Whilst salvation will be for the Shi'a of course deeds will differ amongst the followers. It is indeed part of the articles of faith of the Ahl'ul Sunnah that:

"Prophet Muhammad (peace and blessings be upon him) had once observed that as many as seventy thousand of his followers will be allowed entry in to paradise without any questioning".
Islam: The Basic Articles of Faith - According to the Beliefs of the Ahl al Sunna wa al Jama'a - a Modern English translation of Bahar-e-Shariat Part One (Unnamed author) page 67 (First edition, Crescent Publishing, Rochdale 1998)

The question that one should ask is *'Did the Prophet (saww) expand any further on who this blessed group would be?'* The answer is recorded by the Shafi scholar al Maghazli who records a tradition from Anas bin Malik, that he heard the Prophet (saaws) say:

"Seventy thousand people will go to heaven without questions, the Prophet then turned to Ali and said 'they will be from among your Shi'a and you will be their Imam"
Manaqib Ali al Murtaza, page 184 by al Maghazli al Shafi'i

3.10 Why did the Prophet (s) say 'Ali and his Shi'a will be successful on the Day of Judgement?

This is a very relevant question? Why did he (s) not say 'Those that adhere to the Quran and

Sunnah will be successful on the Day of Judgement?

The simple reason is because the Prophet (s) knew that the Ummah would split into groups after him, and he warned Sahaba that the religion will get split into 73 sects only one of which will attain Paradise. The Prophet (s) was also fully aware that each sect would deem itself to be the right one, adhering to the Qur'an and Sunnah. That is why it was incumbent on the Prophet (s) to pinpoint the leader of that group who's every word and deed was in accordance with the Qur'an and Sunnah. This is why Rasulullah (s) gave the specific comments about Maula 'Ali (as):

'My hand and Ali's hand are EQUAL in dispensing justice"
Taken from Manaqib by Ibne Maghazli al Shaafi page 98, this hadith can also be found in Kanz al Ammal Volume 11 page 604

'Ali is with the Qur'an and the Qur'an is with 'Ali, the two shall not separate until the meet me at the Fountain of Kauthar
Kanz ul Ummal hadith number 32912

"'Ali is with the Truth and the Truth is with 'Ali"
Kanz ul Ummal hadith number 33018

"Oh Allah, turn the truth in whichever direction 'Ali turns"
al Mustadrak, Vol. 3, Page 124

3.11 The Sunni Ulema have falsely declared Hadeeth referring to the Shi'a of 'Ali refers to their Sect

We read in Tuhfa Ithna Ashari page 6, Part 1:

"The Ahl'ul Sunnah state that the original Shi'a refers to us, the appraisal of the Shi'a Sect on Hadeeth, refers to us not the Rafidis"

Maulana Waheed'uz Zaman in Lughaat al Hadeeth Volume 1 page 62 under the letter Alif, Zaman states:

"On one occasion I referred to the party of 'Ali, and a Sunni stood up and objected, and commented 'Perhaps you are a Shi'a'. I relied 'Verily I am a Shi'a of 'Ali, may Allah (swt) keep us with this group in this world and judge us with this group in the next world".
Lughaat al Hadeeth, Vol 1 page 62, letter 'Alif', (Mir Muhammad Kutub Khana Karachi)

In his footnote of Tayseer al Bari fee Sharh Sahih Bukhari Volume 6 page 193 [printed in Karachi], he writes this commentary of the term Shi'a:

"O Allah raise us with the group of 'Ali on the Day of Judgement, and when we raise may we remain firm footed in our love of 'Ali and all the Ahl'ul bayt"
Tayseer al Bari Sharh Sahih Bukhari, Volume 6, page 193

Ibn Hajr al Makki said in Sawaiq al Muhriqah:

"The Shi'a of the Ahl'ulbayt refers to Ahl'ul Sunnah wa al Jamaah, sine these are the people who have love the Ahl'ul bayt in the manner ordered by Allah (swt) and his Prophet (s), and the others are their enemies in reality, because the love that is out of the bounds of Shariah, and is misguiding, is not love, but hatred.".
Sawaiq al Muhriqah, page 519 (published in Faisalabad, Pakistan)

We would like to ask these third class Nasibi who might seek solace from the comments of Ibn Hajr that how can these Hadeeth refer to them when their most esteemed work Sahih Bukhari only has 19 Hadeeth from 'Ali while Sahih Muslim contains only twenty Hadeeth on his authority? Can then people really claim that they are the Shi'a of 'Ali who adhere to his path?

An appeal to justice

Just look at the confusion of the Ahl'ul Sunnah. Sometimes they refer to themselves and at other points they issue Kufr Fatwas against the Shi'a, having become Nasibis. Scholars like Ibn Hajr made a false proclamation that it is them who are the Shia, their ancestors posed as Shi'a and sat in the midst of the Imams but were scheming against them. It was these individuals whom Imams condemned in Hadeeth literature (that Ansar.Org love to quote) and the verse condemning such Shi'as applies perfectly to them. Hadeeth that praise the Shi'a and verses refers to he true Shi'a the lovers of Maula 'Ali (as), who deem 'Ali the true rightful Khaleefa after the death of our Prophet s).

3.12 The Salaf of the Sunnis were Shia

We have already cited this reference from Tuhfa Ithna Ashari page 27:

"The first Sect was the Shi'a, and these were the Salaf of the Ahl'ul Sunnah"
Tuhfa Ithna Ashari (Urdu) page 5, published in Karachi

3.13 The Muhajireen and Ansar were Shi'a

Shah Abdul Aziz Dehlavi writes:

The title Shi'a was first given to those Muhajireen and Ansar who gave allegiance (bay'ah) to Ali (may Allah enlighten his face). They were his steadfast faithful followers during his (Ali's) caliphate. They remained close to him; they always fought his enemies, and kept on following Ali's commands and prohibitions. The true Shi'a are these who came in 37 Hijri"
Tuhfa Ithna 'Ashariyyah, (Gift to the Twelvers) (Urdu version published in Karachi)

Note: 37 Hijri -the year Imam Ali (as) fought Mu'awiya at Sifeen.

3.14 The Shi'a were the Sahaba and Tabieen

We read in Tuhfa page 6:

"The first Shi'a were the Sahaba and Tabi'een"

3.15 Imam Abu Hanifa was a Shi'a

Imam of Ahl'ul Sunnah al Muhaddith Shah Abdul Aziz Dehlavi had in fact referred Abu Hanifa as a Shi'a. He writes in Tuhfa Ithna Ashariyya page 25:

"Imam Abu Hanifa [r] was counted amongst the Shi'a of Kufa and he considered Zaid bin 'Ali bin Husayn to be on the path of truth"

During that era Islamic sciences were being spread through the empire and students were benefiting from the teachings of scholars with differing views, far and wide. Students took the opportunity to gain knowledge from Ulema, in the same way Abu Hanifa learnt from Imam Ja'far al-Sadiq (as).

3.16 Summary

If we summarise these writings of the reputable Sunni scholars, the following summary conclusion can be reached:

1. The term Shi'a has not been personally invented, rather it was used by our Holy Prophet (s)

2. The greatest proof with the regards to the authenticity of Sunni Hadeeth literature referring to the Shi'a of Ali is the fact that the Sunni Ulema have themselves admitted that they are the Shi'a of 'Ali

3. When referring to the Group that will be successful the Prophet (s) said that it would be led by Maula 'Ali (as).

4. The term Rafidi

4.1 Why Shi'as are called Rafidi's?

We will enlighten our readers by citing the following Sunni sources:

1. Al-Ghunyat liTalibin, Volume 1 page 409
2. Fathul Bari Sharh Sahih Bukhari Volume 14 page 450 Chapter 9

Fathul Bari:

Anyone that deems 'Ali to be superior to Abu Bakr and Umar, is a Thashee, a Ghali (extremist) and is referred to as a Rafidi.

Shaykh Abdul Qadir Jilani writes in his esteemed work Al-Ghunya li-Talibin (Published by Al-Baz Publishing, Inc. Hollywood, Florida):

"As for the Shia, they are also known by several other names including Rafida? They came to be called Shia` for the simple reason that they relied to support the cause of Ali and considered him superior to all of the rest of the companions. The Rafida were so called because of their rejection [Rafd] of the majority of the companions and their refusal to accept the imamate of Abu Bakar and Umar."

Sufficient Provision for Seekers of the Path of Truth (Al-Ghunya li-Talibin Tariq al-Haqq), Volume 1, page 409

This establishes the reason why we are called Rafidi, one who abandons the Shaykhayn is a Rafidi.

4.2 Imam Shaafi said that the Sahaba and all the Banu Hashim were Rafidi

We read in Ahl'ul Sunnah's authority work al Athaab al Jheel page 33:

"Imam Shaafi and, according to the pen of Ibn Hajr Asqalani, all those lovers of 'Ali that deem him to be superior to Abu Bakr and Umar are Rafidi. The conclusion of Ibn Hajr's research is many major Sahaba, such as esteemed Sahaba, like Zaid bin Arqam, Abu Dharr and Burhaida, the Banu Hashim and Banu Abdul Muttalib are Rafidi, since they were his lovers, and deemed him superior to Abu Bakr and Umar".

4.3 Imam Shaafi was a Rafidi

Ibn Hajjar Makki records the statement of Imam of Ahl'ul Sunnah Muhammad Idris Shaafi:

'If loving the Wasi of the Prophet, Ali Murtadha a Rafidi, then verily amongst all the people I am the greatest Rafidi?From the plain of Mina I will shout to all those standing or sitting, if loving the family of the Prophet makes you a Rafidi, then I testify before the mankind and Djinns I am a Rafidi"

Sawaiq al Muhriqah, page 449 & 450 (Faisalabad, Pakistan)

4.4 Imam Razi recorded the fact Imam Shaafi was a Rafidi

We read in Tafseer Kabeer Volume 7 page 391 part 28, the verse of Mawaddath:

"If a Rafidi is one who loves the family of the Prophet (s), then I testify before the mankind and Djinns that I am a Rafidi"

Alhamdolillah we the lovers of Maula 'Ali feel no offence at being called Shi'a or termed Rafidi.

4.5 Mulla Ali Qari's acknowledgement if those that deem 'Ali superior are Rafidi then we are all Rafidi

We read in Sharh Fiqh Akbar page 63 Dhikr 'Afzaal al Naas badh al Nabi':

"A Sunni scholar said if we believe 'Ali to be superior it is not due to any basis rather believing that 'Ali is superior is compulsory since his virtues are many.

One individual raised an objection, one who deems 'Ali as superior has smell of Rafidi. Another said 'This is a lie, that this smell of Rafdiyath, if we accept the superiority of 'Ali smells of Rafdiyath from the Sunnah, then Sunni traditions will leave no one as a Sunni, rather everyone is a Rafidi. Do not fight in the Deen, nor abandon the truth"

Comment

We appeal to justice, all the injustices that have perpetuated against 'Ali (as) and his Shi'a will be asked of by these Nasibis on the Day of Judgement. It is a miracle that despite their strenuous efforts to bring down the Fadail (attributes and virtues) of Maula 'Ali, the Ahl'ul Sunnah Ulema have constantly deemed our Imam (as) as most superior.

5. Our appeal to our readers

5.1 Our appeal to our Shi'a brethren

Your madhab is the truth and your Imams are leaders of the world. You are the lovers of the family of the Prophet (s) and adhere to them, we appeal that you continue to abide by their holy teachings. We are proud that we can proudly talk of each of the lives of our great Imams. They never fled the battlefield nor did they disparage the Prophet through disgraceful words. They never questioned the Prophethood of Muhammad (s), nor did they love those whom Holy Prophet expelled from his sight. They never in their own lives nor during the time of Prophet (s) participated in idol worshipping. All have to accept that our Imams are perfect, no one is like them, and they are the greatest of creations.

It is important that we adhere to the teachings of our great Imams so that we do not embarrass Maula 'Ali (as) on the Day of Judgement. We must always remember the words of Imam Sadiq (as):

"Shi'a be a matter of pride for us"

5.2 Our appeal to Sunnis

The Sunni Madhab has two pillars:

1. Sunnah of the Prophet
2. The way of the Sahaba

No Sunni can deny that according to their madhab, guidance is dependent on adherence to these methodologies. We will bring both of these before our readers to decide.

The two principles have been spilt in such a manner that their split is quite clear that the Sunnah of the Sahaba is one thing, and the path of the Sahaba is another. If both are the same, then what is the difference between Sunnah and Path, when the Sunnah of the Prophet (s) is sufficient? It is clear that which has split from the Sunnah is an innovation in the Deen. Verily the Sunnah and the Path proves that this foundation of the Sunni faith is within itself Bidah, which is why at the time of the Sharh Maula 'Ali (as) refused to adhere to the path of the Shaykhayn, and he proved that anything added to the Sunnah of the Prophet (s) in unacceptable. The texts of Ahl'ul Sunnah record that Maula 'Ali (as) was offered the caliphate on the condition that he adhere to the Qur'an and Sunnah and the practices of Abu Bakr and Umar, a condition our Imam (as) rejected and Uthman duly accepted. They may try but there s no room for Nasibis to claim that this reference if a lie for the leading Imam of Ahl'ul Sunnah have recorded this event:

1. al Bidayah wa al Nihaya Volume 7 page 146
2. Sharh Fiqh Akbar page 66 "Fadail Naas badh ai Rasulullah"
3. Iqd al Fareed Volume 2 page 213
4. Tareekh Abu Fida Volume 1 page 166 Dhikr Maqaathil Umar
5. Tareekh Khamees Volume 2 page 255
6. Tareekh Tabari Volume 14 page 158-159
7. Tareekh Kamil Volume 3 page 35 Dhikr Shura

Second proof of the split between the two is the suggestion that the Sunnah was not complete rather God forbid the completion of the Deen was dependent upon the path of the Sahaba, after all why the need for the way of the Sahaba? Did the Sahaba adhere to something outside the Sunnah of the Prophet (s)?

In such a circumstance we have to accept that the Deen was incomplete that is unacceptable. We have to accept that the Sahaba through their own opinion made addition / deletions in the Deen that led to this additional criteria.

Verily the foundation of your madhab is against the Qur'an and Sunnah, any madhab that contradicts these two sources, cannot claim to be the rightful saved Sect. From a religious angle, the Islamic faith is a natural hence the true faith is that which is logical and natural.

Why is mankind the best of all other creations? Only because it has been endowed with common sense, after all the other instincts are endowed in animals also, and every creature lives according to his limited intellect. The intelligence given to Man, is the ability to distinguish bad from good. Aql means thinking about the consequences knowing what is good and bad.

The Islamic Faith is logical guidance hence every correct Islamic Faith is according to logic. No act in Islam contradicts logic, rather Islam actually means logic. Use logic and think that we have animal to like the good and dislike the bad. The Islamic Faith says do the same, adhere to the good and keep aloof from the bad. What else is Islam?

It is clear that we don't need to go into philosophy any Madhab that says good and bad are the same, all are equal, to say bad is bad is wrong, whatever the consequence silence is batter - is such an approach not against Aql?

Man is careful with every step that he takes in his personal life, yet when it comes Deen a matter that affects him at a practical and spiritual level, he acts against nature and follows blindly. If such a madhab was acceptable, tell us what was the reason for having Prophets on the earth? Whilst the cornerstone behind the mission of Allah (swt) is to distinguish between truth and falsehood, the Sunni madhab's greatest blow is in relation to the fact that contrary to nature it rejects the notion of assessing the deeds of the Sahaba. When all agree that Sahaba are not infallible and they can fall into sin whether intentionally or intentionally.

They will need to accept that amongst the Sahaba there exist pious religious and money loving, greedy and irreligious individuals, who committed heinous acts that have been recorded in the books of Tareekh. Unfortunately the Sunni madhab have said that you cannot distinguish between good and bad Sahaba, rather all the Sahaba are protected from criticism. Since the foundation of this madhab is illogical and against nature, therefore it is unacceptable.

The Shi'a madhab deems it essential to assess and determine the character of the Sahaba, the pious, impious, good / bad, brave / coward, a necessity that is natural and logical hence this madhab is acceptable and should be followed.

In Shi'a madhab the two tools of Guidance are the Book of Allah and his Ahl'ul bayt (as) who will never separate until they meet the Prophet at the Fountain of Kauthar, both are in fact the same, one is the silent Book (Qur'an) the other the talking Book (Ahl'ul bayt (as), one is a principle the other its practical application, one is the Book the other the reciter, a Book without a reciter has no value, otherwise we would have to make all the scholars in schools / Universities / Madrassas redundant, and simply distribute books to students and leave it to them to understand and interpret these books accordingly.

6. Conclusion

1. Amongst the Muslim Ummah, the Shi'a have the sole right to call themselves the Nation of Ibraheem (as)

2. The Nation of Ibraheem (as) are Muslims, and the true Deen is Islam.

3. The true Deen always remains whether hidden op open, and finding that Deen is incumbent on us all.

4. Research proves that the Sunni and Shi'a sects are the oldest, one of them has to be correct later sects cannot.

5. The term Shi'a as in group / sect appears at numerous points in the Qur'an whilst the term Sunni / Ahl'ul Sunnah wa al Jammah has not mean mentioned at any place, hence the term Shi'a is a Qur'anic one.

6. The famous and common term of Shi'a is lovers of 'Ali

7. The Sahaba and Tabi'een were all called Shi'a and the term Sunni appeared much later.

8. The Shi'a left the group and out of stubbornness called themselves Ahl'ul Sunnah wa al Jamaah

9. Sunni based Prophetic traditions confirm salvation for the Shi'a of 'Ali, no other Sect has been guaranteed such good news.

The Shi'a faith is proven from the Qur'an, Sunnah and books of History.

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